

Die Maldivische Insel . Fig. LXVIII .



## FUVAHMULAH ATOLL HANDBOOK

Compiled by Ahmed Ikram  
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Front Cover:

A late 17th century French map of the Maldives Islands dated 1684, place Frankfurt with title Isles de Maldives by Mallet. From the German text edition published by Davis Zunners. Allain Manneson Mallet (1630-1706) is a well traveled military engineer and geographer who worked in 17th century France under King Louis XIV.

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## Important Telephone Numbers:

### Hospitals & Health Centre

GN. Atoll Hospital  
Dhuvaffaandu Magu  
Fuvahmulah  
Maldives  
Telephone :  
Fax :  
Hotline: +960 686-0658  
Email :

### Police

Gn. Fuvahmulaku Police Station  
Tel: (+960) 9792803  
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### Airport

Fuvamulah Airport  
Naibu Thuththu Hingun  
Tel: +960686-8688  
Fax:  
Website: <http://www.ganairport.com/>

## City Council Information

Fuvahmulah City Council,  
Secretariat of the Fuvahmulah City Council,  
Narugis magu, Maadhadu  
Fuvahmulah 18015  
Phone: +960686-5001  
Mobile:  
Fax:  
Email:  
Website: [www.fuvahmulah.gov.mv](http://www.fuvahmulah.gov.mv)

Councilors:

#### **Fuvahmulah-South**

Abdulla Falaah Shareef, Mayor  
Mobile:

#### **Fuvamulah-Middle**

Mohamed Liraar, Deputy Mayor  
Mobile:

#### **Fuvahmulah-North**

Hamad Abdulla, Councilor  
Mobile:



## Introduction

Fuvahmulah Atoll is located in between Huvadhu Atoll and Addu Atoll and 12 miles east of Addu Atoll. This atoll is the first atoll of Maldives located south of the equator. The administration of the Atoll is under Fuvahmulah City Council. The atoll is also an island and is composed of 9 administrative wards. The ward Dhashukubaa was abolished during Mohamed Ameen (1953), the eight remaining wards are Dhadimagu, Dhiguvaandu, Maadhandu, Hoadhandu in the north and Funaadu, Miskiyyimagu, Male'gamu and Dhoodigamu in south. The atoll has a harbor and a regional airport. The atoll also has two mangroves one in Dhandimagi Kilhi located in Dhandimago ward and Bandaara Kilhi located in Miskiymago.

In ancient times people settled on both ends of the island, when the middle of the island which was initially a shallow water got reclaimed by sand the population moved inwards. The original place names from the time the people were on both sides of the island are still preserved. They are *Ayyanu* in the north and *Moolegan* in the south (Moosa, 2015).

### Visit of Parmentier Brothers in 1529

The voyage of the two French ships, the *Pensee* and the *Sacre*, under the brothers Jean and Raoul Parmentier is the second, if not the first, voyage made to the East by way of the Cape, in defiance of the Portuguese claims of exclusive right. *Jean Parmentier* had already made long voyages, including one to America. Besides being a classical scholar and a poet, he was also a first-rate seaman. The expedition was thus well planned, the ships well found, and the crews well handled. But for the sad death of the gallant and accomplished commander at Ticou; in Sumatra, it might have been hoped that Parmentier would have roused his countrymen to further efforts, and have led to an earlier destruction of the monopoly in ocean routes. The French ships left Dieppe on the 28th March 1529. They rounded the Cape in safety, and towards the latter end of September were in the neighborhood of the Maldives. Let the chronicler of the voyage now tell his own tale: -

"On Sunday (19th September. 1529] we made sail S.S.E. and S. with scant wind, believing these islands to be the archipelago near *Calecut* and *Commori*, which extends north and south.

"Monday, the 20th September, in the morning, were sighted six or seven islands on the W., the S. W. and the S. On taking our altitude at noon, it was found to be half a degree to the south of the Line. We endeavored to fetch one of these islands, but the wind was contrary, and obliged us to stand off. Yet did we cease not until the Friday following [September 24th] to tack, as to come up with some of them: but, when we approached, we found no anchorage. Then came contrary winds and rain. At length we found one green island, well planted with palms, about a league in length. Jean Masson in our little boat went ashore, as did also the boat of the *Sacre*. The people of the island gave them a good reception and presented some of their palm-fruits and long figs<sup>1</sup> while the said Masson gave them some knives and mirrors, and other wares. They also gave him, as a present for the captain, a little chain artificially made of a single piece, which was bent double; and also sent to the captain, between two large leaves of trees, about two or three pounds of sugar-candy, called by them *Zagre*<sup>2</sup> and made of the same palms, and also a quarter or half hundred balls of thick black sugar, which is made from the same sugar-candy, and the husk or envelope of the substance ""hereof the said sugar is composed.

"On the 25th died one of our mariners, by name *Jean François*. The same day our captain landed on the island with the two boats, well armed and equipped, and was honourably received by the chief or arch-priest of the island, who came towards him kneeling as though he would kiss his hands, and presented a fine large lemon, quite round, like a big orange. The

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<sup>1</sup> Bananas, called by the Portuguese *figos da India*.

<sup>2</sup> Maldivian – *hakuru* (jaggery)

captain hastened to raise and embrace him, and made him a present of two pairs of knives, which he esteemed highly. The islanders climbed a number of coco palm-trees, and gave our people to drink of the water. Two or three others presented a few of the island lemons to our captain.

" In this island was a temple or mosque, a very ancient structure, composed of massive stone. The captain desired to see the inside as well as the outside, whereupon the chief priest bade them open it and entered within. The work pleased him greatly, and chiefly a woodwork 'screen, of ancient mouldings, the best he had ever seen, with a balustrade so neatly turned that our ship's carpenter was surprised to see the fineness of the work. The temple had galleries all around, and at the end a secret enclosure shut off by a wooden screen, like a *Sanctum Sanctorum*. The captain bade them open it, to see what was within, and whether there were any idols there, hut he perceived nothing but a lamp formed of the coconut. The roof or vault of this temple was round in form, with a wainscoted ceiling covered with ancient painting. Hard by the temple was a *piscina*, or lavatory, flat bottomed, and paved with a black stone like marble, finely cut with ancient mouldings, and having all the appearance of massive workmanship. In another place, a little apart, was a kind of square well or fountain, six or eight feet deep, having within it a number of poles, each with a gourd at the end, wherewith the natives drew their water. This well also was flat bottomed, and paved with the same stone as the lavatory. In this island were many other similar fountains or wells, and also many small chapels and oratories in the same style as the great temple.

"The dwelling houses are quite small and miserably built: the people are small and thin, and the only women our men saw were old and emaciated, bald and poor-looking creatures. There was (Report, p. 75). It will be noticed that Parmentier says nothing of the image, but, on the contrary, says that the building shown contained none (Pyrard, 1890) (Pyrard, 1890, Page 487 – 489).

There, a little strife between the captain and the Portuguese sailors of the *Sacre*, the said Portuguese asserting to the mariners that this island was one of the Maldive islands. This, however, could not be so, for we were then at 1/2 degree south, while the Maldive islands extend from the 7th to the 17th degree north of the equator: 'whereupon our captain told him that he was wrong.

But the other, persisting in his opinion, said he was right, and proposed that they should enquire the fact of the chief priest, who replied that the name of the island was *Moluque*<sup>3</sup> and that the Maldives Islands were fully 200 leagues north of that island. Nevertheless, I have since seen in a Portugal chart that these islands south of the line are called Maldiva. Moreover, this chief priest showed the captain in what quarters lay the countries of Adam (or *Dam*), Persia, Ormus, Calicut, Zeilan (or *Zela*) *Moluque* (*Melaque*) and Sumatra, and proved himself to be both learned and well travelled. He was very devout, modest, and amiable, of middle height, white bearded, apparently about 45 to 50 years of age; his name was *Brearou Leacaru* (second name Tacarou, for Maldivian. Takuru). Meanwhile, our people took supplies of water, and the captain paid the natives handsomely for their coconuts and long green figs, which were loaded in the boats. He then took his leave and withdrew his men to the boats in order to return to the ship, which was plying off and on, in default of any anchorage at the island. The people there call God Allah..." – (Pyrard, 1890, Page 493-492)

#### Visit of F. de Houtman 1598-9

Here is an extract from a MS. of the voyage of Frederick de Houtman in 1598-9. The extract, headed "*Short account of the adventures of Frederick de Houtman bound for action*", was sent from Batavia

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<sup>3</sup> Fua Mulaku,

by Mr. Vander Chys to Mr. Bell; it is translated by Mr. F. de Vos, of Galle, and has been revised (through the kind intervention of Mrs. Clements Markham) by Col. Jansen, of the Hague. If the MS. in its entirety is a relation of the whole voyage of F. de Houtman, it is interesting on grounds hereafter stated. However that may be, the extract, so far as it goes, runs thus:

" On the 1st June (1599) we fell among the Maldives .... the small island close to which we lay had many beautiful buildings, most in ruins, very artfully built after their fashion. There appeared to be all sorts of temples and altars, which were all there in that small space, fully from ten to twelve: among them one specially of an ancient structure, all of blue-stone (*lazulite*), and round it also mouldings, basements, capitals (pillars), friezes, and their groovings (*tandeerze*), on the steps of the entrance breastways: and what surprised me most was that all this was put together without any lime or building material; yet was everything so closely bound together by means of hewn grooves that the point of a knife could not be put between them, while at each corner a keystone held the entire work together.

"Round this temple was a rectangular wall, constructed with a broad walk around it, and outside this walk were also some walls built of stone which were dry, and among these one which appeared to be a tank. It was- feet measured round, entirely built of white stone, with stone steps leading to it. There was also hard by a crumbled pyramid, of which the basement or foundation was 13 till to be seen. It was 12 feet square, and appeared to have been a beautiful work, for it seemed to have been made with mouldings round and hollow and square, with groovings all in proportion.

" All the temples stood east and west, the entrance being at the east. But little in the houses, whereby we judged that they had removed all their valuables, as also their young women and children, further into the interior of this island, fearing perhaps lest they thought it must have been a sacred place, as all these buildings stood close to each other. Moreover, we found nowhere on the whole of this island any buildings used as houses or showing any signs of having been used as habitations," etc.

If the island described is still uninhabited, there is good reason to hope that some of these interesting buildings may be preserved. It is, however, somewhat difficult-in the absence of any mention of names or bearings to localize, much less to identify, the island. Some circumstantial evidence regarding the voyage may be of assistance, and this gives a peculiar interest to the passage extracted.

Frederick de Houtman left Flushing on the 15th March 1598, in command of the *Lioness*, his brother Cornelius, the leader of the expedition, being on board the *Lion*, on which ship also sailed our famous sailor, John Davis, as pilot (Pyrard, 1890, Page 489-49).



Number of Inhabited Islands<sup>4</sup>: 1

No.	Island	Area Ha	Map. Ref	Lat	Lon
1	Fuvahmulah	491.7	22.E2	0°17'44"S	73°25'29"E

Number of Inhabited Wards: 8

No.	Ward <sup>5</sup>	Area Ha	Map. Ref	Lat	Lon
1	Dhadimago			0°00'00"S	00°00'00"E
2	Dhiguvaado			0°00'00"S	00°00'00"E
3	Maadhado			0°00'00"S	00°00'00"E
4	Hoadhado			0°00'00"S	00°00'00"E
5	Funaado			0°00'00"S	00°00'00"E
6	Miskiyyimago			0°00'00"S	00°00'00"E
7	Male'gan			0°00'00"S	00°00'00"E
8	Dhoodigan			0°00'00"S	00°00'00"E

Number of Uninhabited Islands<sup>6</sup>: 0

No.	Island	Area Ha	Map. Ref	Lat	Lon

Number of Abolished Wards: 1

No.	Island	Area Ha	Map. Ref	Lat	Lon
1	Dhasukibaa			0°00'00"S	73°00'00"E

Number of Airports: 1 (Fuvahmulah Regional Airport)

Number of Industrial Islands: (none)

Number of Resorts: 0 (none)

<sup>4</sup> Islands used for industrial purposes including airports and tourist resorts are not listed as inhabited as per Maldivian government practice.

<sup>5</sup> Ward names are in local dialect

<sup>6</sup> This figure includes *Finolhu* (Sandbanks) and *Huraa's* (Stonebanks)

## List of Sites inscribed in the Maldives Tangible Heritage Tentative List -2015 (DOH:2015)

No.	Category <sup>7</sup>	Atoll & Island	Detail	Criteria <sup>8</sup>
257	Area	Gn. Fuvamulah	Havitta 1	1,3
258	Building	Gn. Fuvamulah	Gen Miskiyy	7
259	Structure	Gn. Fuvamulah	Gen Miskiyy Veyo	5,7
260	Building	Gn. Fuvamulah	Kedeyri Miskiyy	7
261	Structure	Gn. Fuvamulah	Kedeyri Miskiyy Veyo	1,7
262	Burial Ground	Gn. Fuvamulah	Dhon Sihththeebu Mahaana	5,7
263	Structure	Gn. Fuvamulah	Vashaveyo	1
264	Structure	Gn. Fuvamulah	Kuda Havitta	1,3
265	Structure	Gn. Fuvamulah	Havitta 2	1,3
266	Structure	Gn. Fuvamulah	Havitta 3	1,3
267	Structure	Gn. Fuvamulah	Havitta 4	1,3
268	Area	Gn. Fuvamulah	Foundations	1,3
269	Area	Gn. Fuvamulah	Dhaigandu Ganduvaru	5
270	Building	Gn. Fuvamulah	Hukuru Miskiyy	5,7
271	Burial Ground	Gn. Fuvamulah	Grave of Saamiyaa Faashinaa Kilege	7,8
272	Burial Ground	Gn. Fuvamulah	Grave of Al-Ameer Hassan Izzudheen	7,8

<sup>7</sup> Sarahaddu – Area, Imaaraiy – Building, Binaa – Structure, Meehun valhu levifaivaa than - Burial Ground, Thakethi - Artefact

<sup>8</sup> World Heritage Selection Criteria (UNESCO: 2018)

## Ward Sheets



## Dhandimago (DDM)

Dhadimagu, is an administrative division of Fuvamulah, Maldives. It is the largest division of the island, located on the northwest of the island. Dhadimagu is the largest producer of coconut in the island. The famous three "Beeva" *Kudhu Beeva*, *Medhe Beeva* and *Bodo Beeva* in the district produce the most number of coconuts in Fuvahmulah.

### **Gen Miskiyy:**

*Aboobakuru Naib Kaleygefaanu* (circa 1275 CE)<sup>9</sup> built this mosque; he is the son *Yusuf Qadhir* (circa 1245 CE) son of *Easa Qadhir* (1215 CE). This is the first mosque to be built in Fuvamulah (Moosa, 2015). *Aboobakuru Naib Kaleygefaanu* is buried in the Ziyarat on the eastern bistaan of adjacent to this mosque (Moosa, 2015). He is the second son of *Yusuf Naib Kaleygefaanu* [Yusuf Qadhir] and was sent to this island after *Abdu Naib Kaelygefaanu* was assassinated (Moosa, 2015).



Figure 1: Gen Miskiyy in 1984 (Photo: By Xavier Romero-Frias)

This mosque was the first mosque built when Fuvahmulah embraced Islam. This mosque is built in a Buddhist monastic area and the Havitta and some foundations of Buddhist structures can still be seen (Luthfy: 1995, p.212). This mosque is not oriented to Qiblah. There is a Ziyarat and a bathing tank nearby (Naseema: 2004, p.95).

Jameel & Ahmad dates the mosque circa. 1300 CE and further says that the date of construction is not clear but that it is on the site of a Buddhist monastery and predates Kedere Miskiyy built in circa. 1397 CE. (2016). The mosque compound has a well, a cemetery with tombs, and a bathing tank. The mosque has a simple prayer hall with small open verandas and no decoration or carvings. It is constructed from veligaa blocks and timber (Jameel & Ahmad, 2016, p.97).

### **Gen Miskiyy Veyo:**

### **Ziyaarat:**

<sup>9</sup> <https://ahmedikram.wordpress.com/2018/10/01/dating-gen-miskiyy-the-first-mosque-in-fuvamulah-by-generation-time/>



Figure 2: Gen Miskiyy Ziyaaraay (Photo: Asad)

### **Thoнду:**

A white sandy beach on the north of the island. It is a well known feature of Dhadimagu as well as that of the whole Fuvahmulah. Hundreds of people visit this beach everyday, and this figure is higher on special occasions like *Maahibun*. The adjacent fields to the Thoнду, are primarily used for agriculture and are the main agricultural fields of the island. These fields are the largest producers of watermelon in the island. Pineapple, Oranges, Mangoes, Cucumber, Tomato, Carrot, Cabbage, Pepper, Capsicum, Eggplant and Ladies' Fingers are among the vast number of products from the adjacent fields to Thoнду located in the district.

### **Dhadimagi Kilhi:**

One of the two fresh water lakes in Fuvahmulah. Found in the center of the district. Apart from the Taro fields, large proportions of Pond Apple (*Kaluhuthu Meyvaa*) can also be found in the district from the marshland area associated with this lake.

### **Dhanbo Baal (Dhanvah Baal):**

A dense vegetation of Jambul (*Syzygium cumini*) locally known as *Dhanvah* associated with the Dhadimagi Kilhi. Wood from the trees durable in water and resistant to termites were used for boat building as well as for construction purposes in the past.

### **Dhadimagu Fannu:**

An area used for for merriment and festivals for occasions like Eid.

### **Neregando:**

This is a historical anchorage of Fuvahmulah and a traditional harbour. Now used as boat building area.

## Dhiguvaando (DGV)

Dhiguvaandu is an administrative division of Fuvamulah, Maldives. It is one of the largest districts in Fuvahmulah located just after Dhadimago. Apart from Dhadimago, the district also share borders with Hōdhado and Mādhado. A prominent feature of this district is the "*Chas bin*" (marsh land) associated with the Dhadimagi-Kilhi. Huge amounts of Taro fields can be found in the marsh area. Areca Nut, Mango and Breadfruit also can be found in a reasonable quantity.

### **Dhiguvaando Miskiyy:**

*Abdu Naib Kaleygefaanu* (circa 1275 CE) is believed to be the first preacher of Islam to Fuvahmulah, he was assassinated while walking down *Dhiguvaandu Veyregamigey* road by a spear hurled down from a coconut palm. His resting place is the ziyaarat located in the eastern bistaan adjacent to this mosque (Moosa, 2015). *Abdul Naib Kaleygefaanu* is the son of *Yusuf Naib Kaleygefaanu* [Yusuf Qadhir] (circa 1245 CE) who is believed to be the first proselytizer of Islam in Addu Atoll. In 4 September 1997 his remains were reburied in *Arufannu* cemetery due to enlargement and rebuilding of this mosque (Moosa, 2015).

### **Aruffanno:**

This is a traditional harbour (anchorage) of the island.

### **Boimahththe Miskiyy**

This mosque was originally known as *Mathiathi Miskiyy* and later known as *Boimahththe Miskiyy* as it was located in an area known as *Boimahththe*. *Mathiathi Kaleyge* (circa 1505 CE) constructed this mosque after Fuvahmulah was inhabited for the second time (Moosa, 2015). By looking at the dates given for the second colonization of the atoll we can give a tentative date for this Mosque as circa. 1555 CE. This mosque was demolished and on this location a new mosque named *Masjidhul Ghiyaasudheen* was built (Moosa, 2015).



## Maadhado (MAD)

Maadhadu is an administrative division of Fuvahmulah, Maldives. This is the smallest district in Fuvahmulah. Located in the center of the island the district shares borders with Diguvāndo, Hōdhado, Mālegan and Miskimmago.

### Kedeyre Miskiyy:

*Ali Adafikaleyge* built this mosque after Fuvahmulah was inhabited for the second time (Moosa, 2015). By looking at the dates given for the second colonization of the atoll we can give a tentative date for this Mosque as circa. 1555 C.E. The name of the mosque comes from the place where *Ali Adafikaleyge* settled, *Kedeyre* (Moosa, 2015).



Figure 3: Kedeyre Miskiyy (Pic: Mohamed Amin, in *Journey Through Maldives*, 1993)

This mosque was probably built around the same period as *Koagannu Miskiyy* in Hulhumheedhoo (Seenu Atoll) circa 1397 (Jameel & Ahmad: 2016, p.97). The mosque compound has a well, a cemetery with tombs and a bathing tank. The mosque building has a simple prayer hall with an open veranda at the entrance. There are no decorations or carvings and the mosque is constructed from *veligaa* block and timber (Jameel & Ahmad: 2016, p.97).

#### Grave of Dhon Sithiibeebu

In the adjoining graveyard, among the burials we find the grave marker of Dhon Sihtheebu (circa mid 14 Century CE <sup>10</sup>), a lady who was the first Vaaruveriya (Atoll Chief) of this atoll.

<sup>10</sup> According to folklore this was the first woman to hold the position of *Vaaruveriya* (Tax Collector & de facto political chief of an atoll). Rehendhi Khadeeja gave her this position. For the associated legend please refer to [\[dhivehi.tumblr.com\]](http://dhivehi.tumblr.com)



Figure 4: Dhonsiththiboo's gravestone at Kedeyre Mosque Cemetery – Sun photo/ Sinaan Ali

#### Kedeyre Miskiyy Veyo:

This square bathing tank is located with sacred temenos (*harinmma*) of this moque is found a square bathing tank.



Figure 5: The old bath of Kedeyre Mosque in Fuvahmulah in 1983. This was during Norwegian Adventurer Thor Heyerdahl's Expedition to Maldives. Pic: The Kon-Tiki Museum

#### **Ufuraajehi Miskiy:**

According to Wikipedia one of four the oldest mosques in Fuvahmulah built during the earliest days of Islam in the island<sup>11</sup>.

<sup>11</sup> <https://en.wikipedia.org/wiki/Maadhadu>

## Dhorubaige Dharu

The former Atoll Office and Atoll State House is located on the House of “*Dhorubaige Dharu*”. This house belongs to “*Fehelandaa*” (*Muhammad Al-Misry* (late 1400 CE to early 1500 CE)<sup>12</sup> who drifted to the island from the sea. From his family comes *Al-Naib Hassan Ranahamaadhi Kaleygefaanu* (mid to late 1500 CE) whose wife from Addu Atoll Medhoo bores him *Al-Gazi Muhammad Shamasudheen Bodu Fandiyaaru Thakurufaanu* (1585–1645 CE.)<sup>13</sup>. The father of Al-Sultan Muhammad Dhevvadhoo (*Dhevvadhoo Rasgefaanu*) (reigns 1692-1701 CE), *Al-Haaj Ali Thuhkalaa Maafaiykilege* (circa 1640 CE.) is the son of *Al-Gazi Muhammad Shamasudheen Bodu Fandiyaaru Thakurufaanu* (Luthfy: 1995, 212).

## Dhaigandu Ganduwaru

The Royal House of Isdhoo belonging to Laamu Atoll Isdhoo has its origins in a family from Fuvamulah (Luthfy: 1995, p.212). The ancestral house of this family is “*Dhaigandu*” and later “*Dhaigandu Ganduwaru*”. This palace was located in the area north of present day football ground (Luthfy: 1995, p.212).

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<sup>12</sup> <http://vnews.mv/60492>

<sup>13</sup> <https://raiyvilaage.wordpress.com/2014/09/04/addu-bodu-fandiyaaruge-dharikolhu/>



## Hoadhado (HAD)

Hoadhadu is an administrative division of Fuvamulah, Maldives. The district shares borders with Dhadimago, Dīguvāndo and Mādhado. The residents of this ward were the first to embrace Islam (Luthfy: 1995, p. 213) when *Aboobakuru Naib Kaleygefaanu* (circa 1275 CE)<sup>14</sup> came and settled in this ward and converted the populace to Islam, then Islam spread to the rest of the island (Moosa, 2015) (see also Gen Miskiyy page 4).

### Havitta No.I:

On the periphery of the island, about 448 feet away from the northern shore is "*Haviththa*". The base circumference of this is 230 feet and the height is about 60 feet. There are many smaller ruined structures in the vicinity (Maniku: 1993, p.54).

The late Mr. H. C. P. Bell visited this island and investigated this "*Haviththa*" in 1922. A full report was published in his monograph of 1940, which includes photographs. No preservation work was undertaken. In 1946, the late Mr. Adam Naseer Maniku excavated this site. Three stone caskets were found. No preservation work was undertaken (Maniku: 1993, p.54).

#### a) Description

This *Stūpa* was found in a very ruinous condition. Tee and spire has fallen or destroyed, the bell was broken and had half or its original height, the basal drums being indicated ambiguously by revetments (Bell, 2002: 110). The

*Stūpa* rose directly from the ground and is constructed of dressed coral stone (squared block) ashlar; the core is filled with coral-rubble (Bell, 2002: 110).

H.C.P Bell observed that the West and South West portions of the *Stūpa* has fallen, on the North-East, East and South a fair proportion of the coral casing above the connecting element remained in position. The observed height of the *Stūpa* was 25 ft. The circumference at ground level included the fallen debris, measured 200 ft. or more (Bell, 2002: 127).

The centre of the globe of the *Stūpa* falls at the level of the junction between the cylindrical neck and the ledges (Bell, 2002: 110). H.C.P Bell estimated the measurements for this *Stūpa* as: diameter at foot (allowing for greater spread of *pésáva* (3 ft. & 1 ft. 9 in.)) is 54 ft. the lower *pésáva* 52 ft., upper *pésáva* 46 ft. and the neck and dome spring without mouldings 42 ft. 6 in. (Bell, 2002: 110). There was no indication of tee and pinnacle which the surmounted the dome (Bell 2002:112).

Bell states that Havitta *Stūpa* exhibits close affinity to Lankaráma Dágaba in Anuradhapura but without the circular platform, supporting pillar rings and projecting altars of Lankaráma Dágaba (Bell, 2002: 109).

#### b) Finds

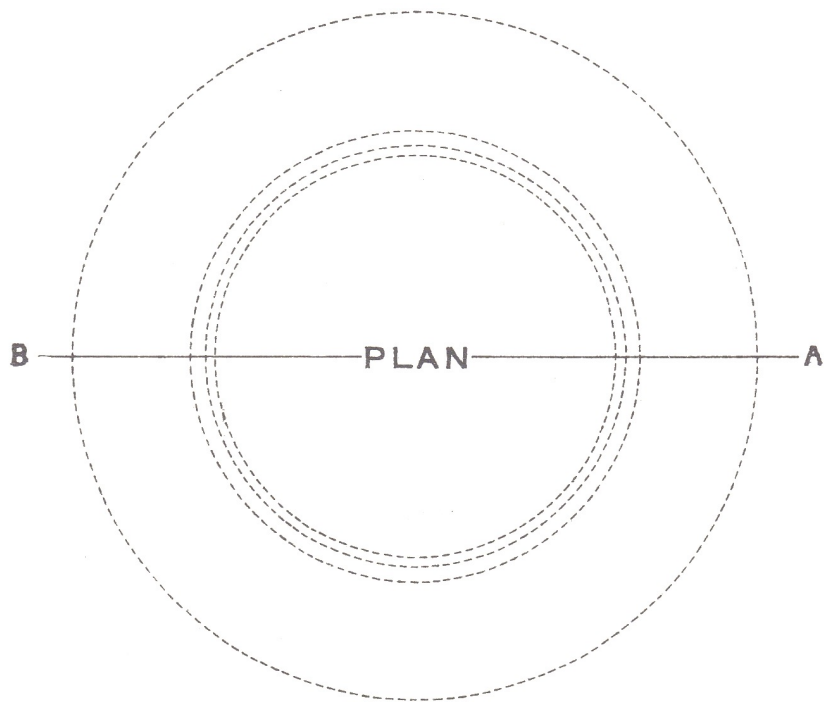
Bell did not find any artefacts from this site. I will add former historical record of finds that has been recorded from Fuṣṣulaku Island to supplement this description.

Bell has recorded from reliable sources the existence of a stone image of a Buddha in the *sthāna-mudrá* or standing position in the ruins of Fuṣṣulaku Island (1882:75). Bell says that his might be true but forty or so years later from this recording, nothing was known or revealed about any Buddhist image by the islanders (2002:127).

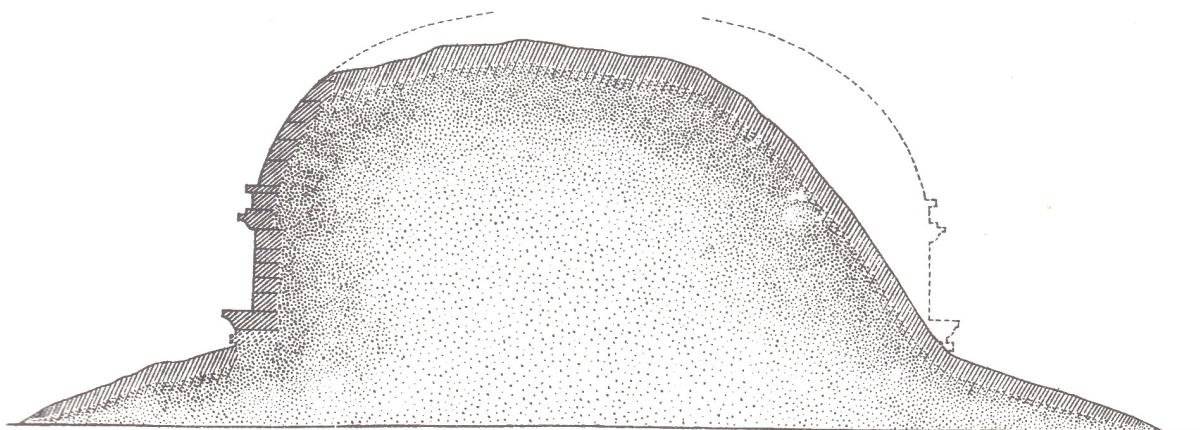
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<sup>14</sup> <https://ahmedikram.wordpress.com/2018/10/01/dating-gen-miskiyy-the-first-mosque-in-fuvamulah-by-generation-time/>

# DÁGABA



Scale: 20 Feet to an Inch.



## SECTION THROUGH A-B

Scale: 12 Feet to an Inch

Figure 6: Plan & Section of *Havitta* (After Bell (2002) – Plate VII)



Figure 7: Fuvamulaku *Havitta*, view from West (After Bell (2002) – Plate XXXV)

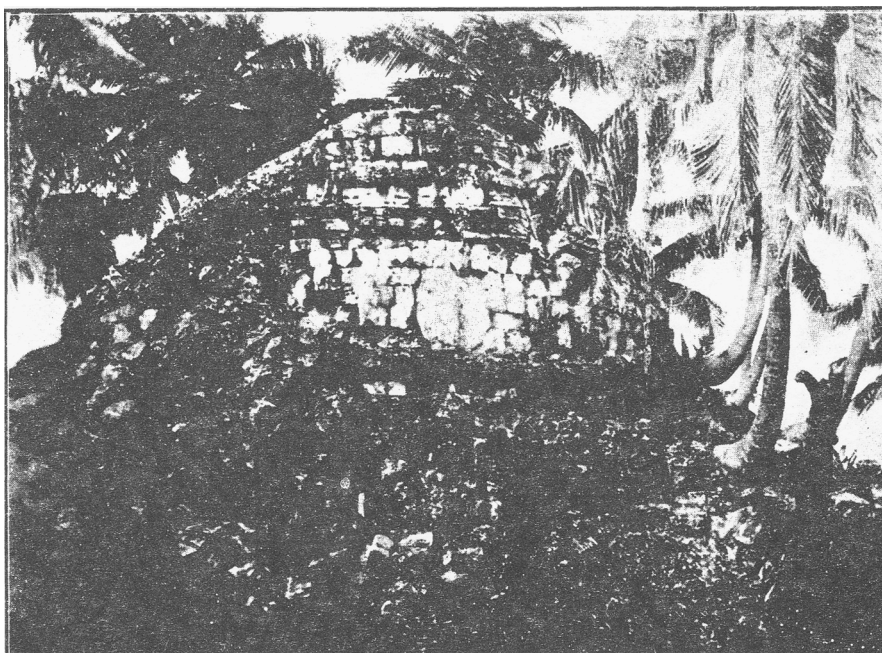


Figure 8: Fuvamulaku *Havitta*, view from North-East (After Bell (2002) – Plate XXXV)

#### **Kuda Havitta:**

It is located near *Havitta* (Havitta No.1) (Naseema: 2004, p.96).

#### **Havitta No.2:**

#### **Havitta No.3:**

#### **Havitta No.4:**

#### **Anbule Athiri:**

This is a one of the traditional harbours of Fuvahmulah.

### **Heneari Miskiyy**

*Dhon Muhammad Kaleyge* built this mosque after Fuvahmulah was inhabited for the second time (Moosa, 2015). By looking at the dates given for the second colonization of the atoll ( Moosa: 2015) we can give a tentative date for this Mosque as circa. 1555 C.E. *Dhon Muhammad Kaleyge* settled in *Kiriveydhe*. This mosque was demolished during Muhammad Ameen's presidency (Moosa, 2015).

### **Hoadhadu Miskiy:**

One of the oldest mosques in Fuvahmulah built during the earliest days of Islam in Fuvahmulah.

## Funaado (FUD)

Funaadu is an administrative division of Fuvahmulah, Maldives. This is one of the largest wards in Fuvahmulah. The origin of its name lies in some large groves of the tree known locally as "Funa" (*Calophyllum inophyllum*) that was located on its southern end.

### **Coral Stone Coffin:**

In February 1988, a coral stone coffin with a human skeleton in it was discovered and investigated by Prof. Prematilleke of the University of Peradeniya, Sri Lanka. This was in the Funaadu division of the island. A report was submitted to the National Centre for Linguistic and Historical Research (Maniku: 1993, p.54).

The burial was in Muslim burial position. The foundation stones of a structure of what seems to be a mosque is located near this stone coffin. According to elders this mosque was known as "Dhegandhemedhu Miskiyy". These two Gans were *Dhoodigan* & *Moolegan*.

### **Bondo Kirigehe (Bodu Nikagas):**

Speculated to be the oldest tree in Fuvahmulah.

### **Diyarehifaando:**

This is the ancient mouth (entrance) of the atoll's lagoon.

### **Ribaath:**

Ribaath was a sepulchre located in the southern shorelines of Fuvahmulah. The oral tradition of Fua Mulaku islanders claims that the small structure houses the body of a corpse that floated and was carried by the oceanic currents until it drifted to that spot on the coast of the island, between *Hanji Elhe* and *Diyarehifāndo*. The date or names of the local people who found it and buried it are not remembered. In the oceanic culture of the Maldives death in the sea was considered a curse. The ocean is an ominous place with evils hidden in its dark depths; it is deemed to be no place for a human body to end up. The proper spot for a corpse was the earth, firm ground.

Funerary rituals are a significant element of Maldivian identity and many ancient traditions were related to burial. Owing to their added auspicious significance, vows used to be made to isolated tombs such as the Riba. After all, even following death the corpse buried in it had had good fortune; thus sainthood was ascribed to that unknown person. Masts, oars, and even heads of swordfish, were planted in the ground behind the Riba within the small enclosure after the favour had been granted. It was common for Fua Mulaku fishermen or sailors caught in a bad storm to declare in their anguish: "If we get back to the island we will plant the mast at the Riba"; or when carried far away by a large struggling swordfish or marlin, to plant the long bill of the fish on the sand behind the building. Even while I lived there, islanders in Fua Mulaku put small pebbles on the low wall around the Riba when they wanted a wish to be fulfilled. Finifenmaage Hasan Didi said that those must probably be children. Still, they were perpetuating an ancient tradition which they must have learned from their elders (Frias, 2014).





Figure 9: Picture of Ribaath taken in 1989 (Pic: Xavier Romero Frias)



Figure 10: Riba demoliashed (Pic: Hussain Rasheed)

Riba is now completely demolished and the area excavated because of its location with the Runway Safety Area of Fuvamulah Airpoirt (Frias, 2014).

**Kalho akiri gando:**

a unique location of black pebbles which can be found in the beach areas of Funaadu and Dhoondigan.

## Miskiymago (MKM)

Miskiymago is an administrative division of Fuvahmulah, Maldives. Dhashukubaa ward was merged with Miskiymago.

### Algedaru Miskiy:

Algedharu Miskiyy was built by *Abdu Naib Kaelygefaanu* (??-??) and is the second mosque to be built in Fuvamulah (Haleem, 2009).

*Yusuf Naib Thakurufaanu* came to Fuvamulah proselytize Islam and married a woman from Hoadhando, but left to Addu Atoll Meedhoo when the people refused to accept Islam. His son, *Abdu Naibu* came back to preach in Fuvamulah and married a convert to Islam. He was killed while travelling on *Veyragamige* by a lance hurled by an infidel who was on top of a Coconut tree in Dhiguvaando (Moosa, 2015). *Abdu Naib* was buried in the *ziyaarat* located on the Eastern Bisthaan of Dhiguvaando Miskiyy (Moosa, 2015). He is also known as *Boadha Algedharu Naib* (Haleem, 2009). It was his brother *Aboobakur Naib* who completed the process of Islam in Fuvamulah (Moosa, 2015). See Gen Miskiyy on Page 4 and Dhiguvaando Miskiyy on Page 6.

It is also said that this is one of the four mosques built after the second colonization of the island. *Muskulhikaleyge* (??-??) built this mosque in the place where he settled called *Algedharu* (Moosa: 20115). The mosque is named after the area in which it is located. By looking at the dates given for the second colonization of the atoll (Moosa: 2015) we can give a tentative date for this Mosque as circa. 1555 CE.

### Heraha Mago:

The transverse street, which cuts across this village, houses the Fire and Rescue Service Building, the Local Market and many of the businesses. Mānere anchorage can be found at the southern tip of the street. About three-fourths of the Heraha mago is within Miskiymago and the remaining one-fourth is within Maalegan ward to the northeast of the district.

### Maaneyru:

This is a historical harbour (anchorage). This anchorage was used in the NE monsoon season (Iruvai).

### Bandaara Kilhi:

This is one of the two fresh water lakes in Fuvahmulah. About one-fourth of the lake (a segmental part) is located in Miskiymago.

### Abaakirkaleyge Miskiyy

*Dhon Muhammad Kaleyge* (?) built this mosque after Fuvahmulah was inhabited for the second time (Moosa, 2015). By looking at the dates given for the second colonization of the atoll (Moosa: 2015) This mosque is named after *Faana Dhon Abaakiru* (?) who was instrumental in the second colonization of the atoll together with four of his friends, who each built a mosque in the place they settled (Moosa, 2015). we can give a tentative date for this Mosque as circa. 1555 CE. This mosque was located on the way to Maaneyru. Present condition is not known.



## Male'gan (MLG)

Maalegan is an administrative division of Fuvahmulah, Maldives. This ward stretches along the island fringe facing the Northeast sharing borders with Mādhado, Miskimmago, Funādo and Dūndigan.

### Hukuru Miskiyy:



Figure 11: Hukuru Miskiyy as built by Al-Sultan Muhammad Ibn Al-Haaj Ali Thuhkalaa (Pic: (Bell, 2002)-Plate XXXIV

Al-Sultan Muhammad Shamsuddheen III (1879 -1945) built this mosque after demolishing earlier mosque built by Al-Sultan Muhammad Ibn Al-Haaj Ali Thuhkkalaa (1692-1701 CE) in Rasgefannu (Luthfy: 1995, p.212). It is constructed from timber, coral rubble masonry and lime plaster (Jameel & Ahmad, 2016, p.110).

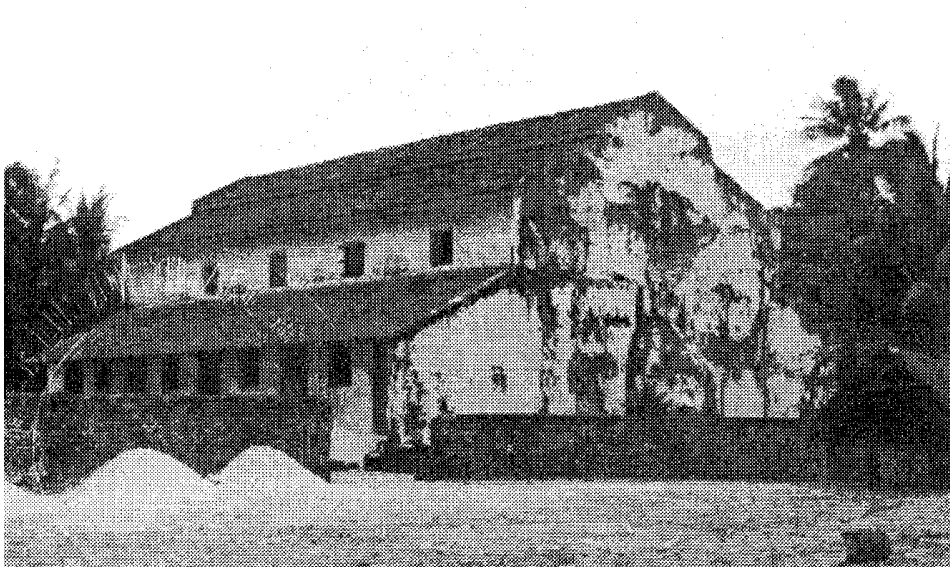


Figure 12: Picture of Fuvamulaku Hukuru Miskiyy dated 1982 (After Naseema,2001,p.37)



Figure 13: Hukuru Miskiyy (photo: aonews.mv)

#### Grave of Saamiyaa Faashanaa Kilege:

The grave of *Samiyaa Faashanaa Kilege* is inside the *Harinmma* of Hukuru Miskiyy. *Samiyaa Faashanaa Kilege* is the brother of *Kanba Aisha Rani Kilege*, Queen Consort of Al-Sultan Ibrahim III Kalaafaan (reign. 1585-1609 CE), Al-Sultan Hussain Faamuladheyri (reign. 1613-1620 CE), Al-Sultan Muhammad Imaaduddeen I (reign. 1621-1648 CE) (Naseema, 2001, p.35).

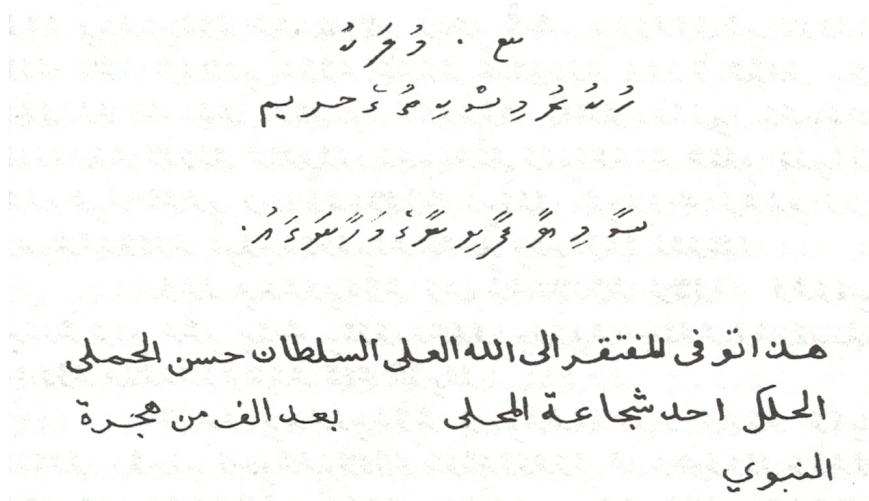


Figure 14: Inscription on the grave of Samiyaa Faashanaa Kilege copied by Adam Naseer Manik in 1948 (After Naseema, 2011, p.37)

*Samiyaa Faashanaa Kilege* was the king of a breakaway kingdom whose capital was in *Maafilaafushi* in Lhaviyani Atoll during the reign of Al-Sultan Hussain Faamuladheyri and Al-Sultan Muhammad Imaaduddeen I. Below is a transcript of his grave taken by Adam Naseer Manik in 1946 and published by Naseema (2001, p.37). Naseema says that the inscription is now illegible (2001, p.42). He is the son of *Maafilaafushee Khatheeb Ali Kosharikilege* & *Sithi Bodukamanaa* daughter of *Mafilaafushee Muhammad Faashanaa Kilege*.

**Grave of Al-Ameer Hassan Izzudheen:**

Al-Ameer Hassan Izzudheen (1902–1938) is the son of Al-Sultan Muhammad Shamsuddheen III. He was banished along with his father and died in exile on this island (Luthfy: 1995, p.212).

**Bandaara Kilhi:**

This is one of the two freshwater lakes in Fuvahmulah. The largest share of the lake (about three-fourth of the whole) is within Maalegan.

**Rasgefanno:**

This is the most famous anchorage of the island in ancient times.



## Dhoodigan (DDG)

Dhoondigan is an administrative division of Fuvamulah, Maldives. It is the most populous district and the second largest by area. This ward lies in the Southeastern corner of the island sharing borders with Mālegan and Funaadu.

### Unekede Miskiyy

*Dhoodigamu Edhurukaleygefaanu* (??-??) is buried in the eastern bisthaan of this Mosque (Moosa, 2015). He is the son of *Faana Dhon Abaakiru* of *Haddhumathee Gan* who married a woman from *Funaadu Adhurugey* who came to Haddhumathee Atoll after abandonment of Fuvahmulah for the second time (Moosa, 2015). *Faana Dhon Abaakiru* was instrumental in the second colonization of the atoll together with four of his friends, who each built a mosque in the place they settled (Moosa, 2015). This *Dhoodigamu Edhurukaleygefaanu* (??-??) is a student of *Vaadhoodhanna Thakurufaanu* (??-??) (Moosa, 2015).

### Vashaveyo:

This is an ancient bathing tank besides a mosque. The foundation of the mosque is still visible (Ahmed, Y., et al: 2012, p.140).



Figure 15: Vasho Veyo (pic: tripadvisor.com)

### Bilihifeyshe Neru:

One of the famous anchorages (traditional harbours) of Fuvahmulah.

### Kalho Akiri Gando:

A unique location of black pebbles which can be found in the beach areas of Dhoondigan and Funaadu.

### Gaagandu:

This area is located about 80 ft. from Vashaveyo. This area is known as *Gaagandu* by locals and is composed of a plinth platform 80 ft. wide with Foundation stones of some structure (Haleem, 2009). This might be the foundation of a mosque referred by (Ahmed, Y., et al: 2012, p.140).



Figure 16: Gaagandu (Photo: Haveeru)





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